

selves on record officially, in a formal proposition of consolidation, on specific conditions. These conditions should embrace the germ of the fundamental doctrines of the New Testament, and they should be so clearly and concisely stated that the real issue between us would be apparent to the most humble and unlearned.

It is repeatedly charged by the "other side" that we differ with them only on the matter of the order of dress. If that charge is true, as they seem to believe, let them test it by submitting to us formal propositions of union and by official action on our propositions. We have nothing to lose by going before the world with a declaration of the real issues between us, and we owe it to our people to do it, so that our hands may be strengthened and our hearts reanimated with denominational zeal. Brother H. very correctly refuses to *go back* to the G. B. church. There is no *going back* in the case, not by a hundred fold. They have been coming forward at a rapid pace, the last 12 years, and have progressed near enough to us to hear our "hail." If they do not care to "heed" it is their affair not ours. Our mission is to "go forward," and, as grace is given, they will follow. We are destroying more of the pernicious seed of error than we did before the division, and my counsel is to lay down at our next National Conference specific grounds of union invite joint Conference and perfect plans of aggressive warfare on all the lines of independent denominational work. Our institutions are in a healthful state and our ministerial efforts are richly blest. New congregations are springing up all over the "field," and old ones are growing. Wherever the *genuine* "Gospel alone" platform is presented, hearts loyal to God's word beat in joyful response and such as are ordained to salvation are gathered into the fold. Let us go forward.

A REVIEW AND SUGGESTIONS.

P. J. BROWN.

Actuated by a sense of duty I feel inclined to offer a few suggestions. No. 25 of BRETHREN EVANGELIST came to hand *on time* and we found it unusually interesting, although I think Brother Cassel should draw the "breaks," he is a fair sample of the extremist. While we all love, and are ready to contend for liberty of action and freedom of speech, we yet feel the necessity of legal safeguards to restrain the "Clan-a-Gael," the Debs, and the Herr Most, class of our fellow citizens, from "bursting the boiler" of the government machinery and bringing about general anarchy. The same principle ob-

tains in the publishing of church papers—and church work, and church government in general.

"Holsingerisms" were just splendid, especially his remarks on "Union," his conditions are right, but my dear brother, I am afraid you and I will not grace this sublunary sphere with our presence when your conditions "come to stay." So I am inclined to think it is almost a waste of time, talent, and printer's ink, to say much more about it for the present.

Brother Nicholson's portrait is strikingly correct and the biographical sketch sounds so very familiar, as I have been intimately associated with him during nearly all of it, but one incident in his ministerial labors seems to have been overlooked by the biographer, and that is when he so nearly froze to death in uncle Joseph Moser's meadow in Fayette Co., Pa., in the winter of 1859-60—while administering baptism, that we had to lead, and almost carry him to the house, and that it taxed the skill of brethren J. Cover, and brother A. M. Hibbs (both now in eternity,) together with that of your humble servant to "bring him to life." No not quite that, but nearly so. Well, we succeeded so well that brother John preached that evening about "making out the fire," and sure enough, about 2 o'clock that night Brother Moser called us up to help extinguish the fire that had so completely filled the house with smoke, and yet the actual location of the fire was undiscovered until we removed some of the ceiling and happily stopped its insidious designs. Brother N's illustration was strikingly fulfilled.

The children's meeting was a grand success at our (Fair Haven) church last Sunday night. The house was crowded. The program was acted out without a single break.

Location, place, county, state,—why do not contributors tell where they are? The very excellent article of Sister Staub on obedience, as well as that of Mrs. Peeke, lost a big per cent of interest in the lack of location. I do not say this to discourage them, but it is such a common error. Even obituary notices sometimes fail to locate themselves. Why is it?

Personal appeals by private letters. I question the propriety of them. A few days ago I received a private letter urging me to procure two, four, six or more subscribers, just as if I could say to my neighbors, "go." I cannot do it. We usually gather up all at the beginning of the year that are available. I know of one sister who would like to have the paper that does not get it. I talked to her

about it some time ago, but she has as yet not been able to raise the needful seventy-five cents. Some one no doubt will say, why does not Brother Brown advance it for her? I did that sort of business when I was younger and could make money, but that time is past. And I feel that it is embarrassing to receive such appeals. To entirely ignore them seems to treat the appellant with disrespect, and to write to him and ask to be excused, seems to be a waste of postage, both for him and myself. I never let a chance to secure a subscriber pass unimproved, without this additional machinery, and I would not now mention my disapproval of this waste of time and means, if it were not such a repetition of fruitless efforts. I hope this explanation will suffice.

The Passover question. Well, yes, I am willing for the armistice, as per my statement some time ago, to wit: "That I will say no more on it during the year of grace 1895," but I do expect to have something to say afterwards, as some declarations have been made that I cannot, with my sense of justice and truth allow to go unchallenged, and they will be forgotten. In the meantime, let all parties concerned study the subject, not with an eye to victory, but with a sincere desire to arrive at *the truth*. There is use in investigation, the very fact as the editor says that there is such a wide diversity of views, is evidence that somebody did not seek a solution with a sincere and honest purpose. "Olwon" is a poor guide in solving Bible questions.

Congress, Ohio, July 2, 1895.

TWO WAYS TO BE HELPED.

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the Bishop said: 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.'"

Of that," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he: 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend; try it, try it. Tell Him so; tell Him aloud; tell Him so that you will hear it yourself.' That was a new revelation. I found that I had only been glad, not grateful. I have been telling Him with grateful feelings ever since, to my soul's help and comfort."—*Young Men's Era*.